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JOURNAL

OF THE

FOURTH ANNUAL MEETING

OF THE

NORTH CAROLINA

(Negro)

State Teachers' Educational Association,

HELD IN THE

First Congregational Church, City of Raleigh,

NOVEMBER 10TH AND 11TH, 1885,

INCLUDING THE PAPERS READ BEFORE THE ASSOCIATION.

COMPILED BY THE SECRETARY.

RALEIGH:

A. WILLIAMS & CO., STEAM PRINTERS AND BINDERS.  
1886.

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## OFFICERS

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B. B. GOINES,.....PRESIDENT,.....Raleigh.  
S. N. VASS,.....VICE-PRESIDENT, .....Raleigh.  
S. G. ATKINS,.....RECORDING SECRETARY,.....Salisbury.  
MISS JANE E. THOMAS,.ASSISTANT RECORDING SECRETARY, Raleigh.  
S. G. WALKER,.....CORRESPONDING SECRETARY,.....Company Shops.  
H. C. CROSBY, .....TREASURER, .....Raleigh.

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## EXECUTIVE EDUCATIONAL COMMITTEE.

1st Congressional District,....H. P. CHEATHAM,.....Plymouth.  
2d Congressional District,....GEORGE H. WHITE,.....New Bern.  
3d Congressional District,....E. E. SMITH,.....Fayetteville.  
4th Congressional District,....Mrs. A. J. COOPER,.....Raleigh.  
5th Congressional District,....C. H. MOORE,.....Greensboro.  
6th Congressional District,....J. E. RATTLEY,.....Charlotte.  
7th Congressional District,....F. C. POTTER,.....Salisbury.  
8th Congressional District,....J. B. MASSIAH,.....Asheville.  
9th Congressional District,.....

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## JOURNAL OF PROCEEDINGS.

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### FIRST DAY.

#### FORENOON SESSION.

RALEIGH, N. C., November 10th, 1885.

The Association assembled in the First Congregational Church, and was called to order at 10 o'clock A. M., by the President, Mr. B. B. Goines.

The Divine blessing was invoked by Rev. J. L. Long, of Franklinton.

The roll was called by the Secretary, and the names of the following applicants for membership received and recorded: Mrs. Ada A. Harris, Messrs. S. A. Waugh and W. H. Warwick.

The President, according to programme, delivered the opening address.

The address was not written, but was quite full and encouraging. The President referred to the faithfulness with which the time of meeting had been given publicity. He made earnest mention of the manifest appreciation on the part of the members present, and said that the Association, though the number present was small, should take encouragement, in that it might hope for gratifying results.

Mr. S. A. Waugh, Principal of the Franklinton Normal School, was then, according to programme, announced to read his paper on "The Importance of Teachers' Associations."

Mr. Waugh's paper indicated profound thought, and was replete with good advice, and, upon motion of Mr. S. G. Atkins, seconded by Rev. J. L. Long, was ordered to be printed with the proceedings.

Mr. E. G. Harrell, editor of *The North Carolina Teacher*, was called to address the Association. Mr. Harrell made a very encouraging response, in which he referred to the advanced posi-

tion which North Carolina holds as an educational State. His remarks were well received.

Mr. E. A. Dewitt was also asked to speak, and responded with earnest and stimulating words.

At this juncture the President appointed the Committee on Permanent Organization, as follows:

Messrs. S. A. Waugh, J. L. Long, S. G. Walker and H. B. Delany.

According to the programme, the Association took intermission till 2 o'clock P. M.

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#### AFTERNOON SESSION.

The Association was called to order by Mr. Goines, the President, at 2 o'clock.

By common consent, the order of the programme was abandoned, and miscellaneous business taken up immediately.

The President appointed the following committees:

*On Printing*:—Messrs. S. G. Atkins and H. C. Crosby, and Rev. R. H. W. Leak.

*On Time and Place of Meeting*:—Mr. S. G. Atkins, Miss Kittie Ligon and Mrs. Ada A. Harris.

*On Notification*:—Messrs. S. A. Waugh and J. L. Long.

*On Constitution and By-Laws*:—Messrs. S. G. Atkins, H. B. Delany, W. H. Warwick and H. C. Crosby.

*On Finance*:—Messrs. E. H. Hunter, H. C. Harris and S. G. Walker.

The Committee on Permanent Organization reported through Prof. Waugh, their chairman, and upon motion of Mr. S. G. Walker, seconded by Mr. W. H. Warwick, the report was received and adopted.

The following names of applicants for membership were received and recorded: Misses Fannie O'Kelly and Emma C. Mitchell, and Rev. R. H. W. Leak.

Mr. S. G. Walker, the next speaker on the programme, was called to read his paper on "The Necessity of an Educational Journal."

Mr. Walker's paper was written to the point and read with great earnestness. The merits of the paper were freely discussed by Messrs. S. A. Waugh, S. G. Walker, J. L. Long, H. B. Delany, S. G. Atkins, W. H. Warwick and Rev. R. H. W. Leak.

The President appointed the following Committee on Journal : Messrs. S. G. Walker, W. H. Warwick and Rev. R. H. W. Leak.

Upon motion, it was decided that the evening session begin at 8 o'clock P. M.

Upon motion of Mr. H. B. Delany, the Association took recess, to meet at 8 o'clock P. M.

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#### EVENING SESSION.

The Association was called to order by the President at 8 o'clock.

The reading of the minutes of the previous session was dispensed with, and according to programme, Mrs. A. J. Cooper, of Raleigh, was announced to read her paper on the subject "To What Extent Should Conservatism in Education be Encouraged?"

Mrs. Cooper's paper was an admirable one, and its merits can best be indicated by citing reference to it as printed in full with this Journal.

Professor E. P. Moses, City Superintendent of Raleigh Graded Schools, was asked by the President to address the Association. Prof. Moses, after commending Mrs. Cooper's paper, declined to speak, with promise to address the Association on to-morrow.

Upon motion of Mr. S. G. Atkins, Mrs. Cooper's paper was ordered to be printed with the Journal.

The following names of applicants for membership were received and recorded: Messrs. C. N. Hunter, W. D. Clinton and Hon. John S. Leary.

At this juncture—as the Governor was expected to address the Association—Hon. S. M. Finger, the State Superintendent of

Public Instruction, informed the Association that the Governor was not in the city, and therefore, he might not be expected to address the Association.

Mr. S. G. Walker made some remarks on the importance of teaching *color* in the public schools.

Mr. C. N. Hunter made some very pertinent remarks on the importance of inciting our people to *self-help*.

Hon. Geo. H. White, of New Bern, spoke on this same point. Mr. White's remarks were timely and well received.

Professors H. M. Joseph and N. F. Roberts, of Raleigh, were called to address the Association. Both gentlemen responded with encouraging words.

Mr. J. H. Williamson, Secretary of the North Carolina Industrial Association, was called to address the Association. Mr. Williamson responded entertainingly.

Rev. George Smith, of Raleigh, spoke on the question "What can the teachers do to protect themselves?" Rev. Mr. Smith spoke to the point with great earnestness and ability. His question seemed to record itself for future thought and discussion.

Maj. R. W. York, of Chatham county, spoke in vindication of the legal profession. He stated in very emphatic terms that it was the disposition of pure-hearted public men of the legal profession to sustain the educational cause.

At this juncture a public contribution of \$1.77 was made to the Association treasury.

Mr. L. A. Scruggs made some remarks commending the Leonard Medical School. He offered a commendatory resolution which, upon motion of Mr. S. G. Atkins, was ordered to be printed with the Journal. (See Appendix).

Upon motion of Rev. R. H. W. Leak, the Association then adjourned to meet on the 11th, according to programme.

## SECOND DAY.

FORENOON SESSION.

NOVEMBER 11th, 1885.

The Association was called to order at 10 o'clock by the President, Mr. B. B. Goines, and was opened with prayer by Rev. W. D. Cook, of Durham.

The roll was called by the Secretary, and Rev. W. D. Cook made application for membership. His name was received and recorded.

Minutes of the previous sessions were read and adopted.

At this juncture miscellaneous business was resumed.

Mr. S. G. Walker spoke commendatory of the Summer Normal School held at Greensboro.

The Committee on Time and Place of Meeting made their report. The report, after commendatory remarks by Messrs. S. G. Atkins and S. G. Walker, and Rev. R. H. W. Leak, was received and adopted.

The Committee on Printing made their report, which was received and adopted.

The Committee on Constitution made their report. The report was received, and, after striking out "Monday" and inserting "Wednesday," as the day upon which the next session should convene, the report was unanimously adopted.

Hon. S. M. Finger, State Superintendent of Public Instruction, was called by the President to address the Association. Mr. Finger delivered a very able and instructive address. The address, according to order of the Association, is printed in full with this Journal.

Prof. E. P. Moses, Superintendent of Raleigh Graded Schools, was also introduced to the Association by the President. Prof. Moses entertained the Association with a very admirable paper. The paper showed itself to be the production of a master teacher's mind, and was warmly received by the Association. According to order of the Association, the paper was to be printed in full

with this Journal, but having been, unfortunately, lost by the author, it cannot appear.

According to programme, a paper was announced on "The Colored Schools of the South, their Object and Needs," by Prof. E. Moore, of Zion Wesley College, Salisbury. Prof. Moore being absent, his paper was read by the Secretary. The paper was ably written, and, during its reading, was warmly applauded by the Association. According to order of the Association, the paper is printed in full with this Journal.

Mr. S. G. Atkins offered a resolution to the effect that "Advisers" should be appointed in the different counties of the State, in order that more thorough organization might be attained. The resolution was received and adopted.

The Committee on Journal reported progress in their work.

Mr. E. G. Harrell, editor of *The North Carolina Teacher*, made some remarks concerning allowing the colored teachers a special space in *The Teacher*. He preferred to leave *The Teacher* open to worthy communications from all teachers alike. Mr. Harrell deserves special mention for his fair and impartial attitude as an educational journalist, and *The Teacher*, his journal, is a very commendable magazine.

Mr. C. N. Hunter, of Raleigh, offered a resolution commending the "Blair Educational Bill." The report, after some commendatory remarks of Hon. S. M. Finger and Rev. R. H. W. Leak, was received and adopted.

Mr. Hunter spoke, commending Prof. Moore's paper, and arguing very tersely and wisely the bearings of the idea of educating the children of the races with the money accruing from the taxes coming from the races *respectively*.

Rev. George Smith, of Raleigh, spoke on the same idea.

Mr. A. B. Vincent, of Shaw University, made remarks on the subject of teachers' pay. His remarks were well advanced.

Rev. R. H. W. Leak made some very warm remarks on the same subject.

Hon. S. M. Finger spoke, explaining some of the phases of the "Dortch Bill."

Professor E. P. Moses made remarks on the local educational status of the cities of Raleigh and Goldsboro.

Mr. Vincent spoke again on the same subject which he spoke upon awhile ago.

The President made some very happy and entertaining remarks with reference to his experience in connection with the "Dortch Bill."

Mr. C. N. Hunter spoke, expressing appreciation and gratitude for the encouragement given by the State to the public, but lamented our apparently growing disregard of, or loss of interest in, the whole people for the good of the entire State.

Mr. S. G. Atkins made some very warm remarks urging more regard for teachers by public officials, in point of salary and respect.

Mr. H. B. Delany made some earnest remarks on the same subject.

Mr. S. G. Walker offered a resolution commendatory of the Summer Normal School at Greensboro, which was adopted.

By suggestion of the President, and upon motion of the Association, a vote of thanks was tendered Rev. Mr. Smith, pastor of the Congregational Church, and to the church, for their kind welcome to the Association, and their promptness in making us comfortable during our sessions.

Mr. C. N. Hunter offered a resolution of thanks to the President and Secretary for their respective faithfulness in presiding over the Association and in conducting its affairs.

The Committee on Finance made their report, which was received and adopted.

The President then delivered the closing address, which appears in the Journal, after which, upon motion, the Association adjourned to meet at Kitchens, Vance county, on the first Wednesday in July, 1886.

B. B. GOINES,  
*President.*

S. G. ATKINS,  
*Secretary.*

**REPORT No. 1.****REPORT OF COMMITTEE ON PERMANENT ORGANIZATION.**

We, your Committee on Organization, beg leave to submit the following report :  
*For President*—B. B. Goines, Raleigh.

*For Vice-President*—S. N. Vass, Raleigh (Shaw University).

*For Recording Secretary*—S. G. Atkins, Zion Wesley College, Salisbury, N. C.

*For Assistant Recording Secretary*—Miss Jane E. Thomas, St. Augustine's Collegiate Institute, Raleigh.

*For Corresponding Secretary*—S. G. Walker, Company Shops, N. C.

*For Treasurer*—H. C. Crosby, Principal Garfield Graded School, Raleigh

*For Educational Committee*—1st Congressional District, Prof. H. P. Cheatham ; 2d Congressional District, Hon. Geo. H. White ; 3d Congressional District, Prof. E. E. Smith ; 4th Congressional District, Mrs. A. J. Cooper ; 5th Congressional District, Prof. C. H. Moore ; 6th Congressional District, Prof. J. E. Ratley ; 7th Congressional District, Rev. F. C. Potter ; 8th Congressional District, Rev. J. B. Massiah.

Respectfully submitted,

S. A. WAUGH, *Chairman*,

H. B. DELANY,

S. G. WALKER,

J. L. LONG,

} Committee.

**REPORT No. 2.****REPORT OF COMMITTEE ON TIME AND PLACE OF MEETING.**

We, your Committee on Time and Place of Meeting, beg leave to report :

In consideration of the fact that the fall is such a busy season of the year with the teachers, and, whereas, the majority of the teachers have leisure in the summer, we therefore recommend that the time of meeting be changed from November 1st to the first Monday in July—the session to continue two (2) weeks, more or less, as the President and Secretary may see fit : and, in consideration of the fact that expenses are generally less in the country than in the city, and that some salubrious country home would afford an enjoyable resort, and, whereas, accommodations at Kittrell Springs, Vance county, North Carolina, are available ; and whereas, we would find appreciative acceptance there with the board of trustees of the Johnson School, and of the people at that place, we do, therefore, further recommend that the next session of the North Carolina State Teachers' Educational Association be held at Kittrell Springs, Vance county, N. C.

Respectfully submitted,

S. G. ATKINS,

ADA A. HARRIS,

KITTIE LIGON.

**REPORT No. 3.****REPORT OF COMMITTEE ON PRINTING.**

We, your Committee on Printing, beg leave to report as follows :

We recommend that the Journal of the sessions of this Association be printed under the supervision of the Recording Secretary, and that the papers read be included therein ; and that these minutes be forwarded to all the members, and circulated generally.

We recommend further, that each member of the Association be taxed twenty-five (25) cents this year for printing and defraying the expenses necessary to a successful issue of the next meeting.

All of which we respectfully submit,

S. G. ATKINS,

R. H. W. LEAK,

H. C. CROSBY.

**REPORT No. 4.****REPORT OF COMMITTEE ON CONSTITUTION.**

We, your Committee on Constitution, beg leave to report as follows:

That the Constitution remain unchanged, except the following: We recommend that Article I of the By-Laws be made to read as follows: "The meetings of this Association shall be held in the town of Kittrell, N. C., beginning on the 1st Monday in July of each year, and continuing in session two weeks, more or less, as may be deemed best by the President and Secretary of the Association.

We recommend further, that the President be requested to collect, arrange and digest such amendments as he may think well, to be added to the Constitution, and report at the next meeting.

Respectfully submitted,

S. G. ATKINS, *Chairman*,  
H. B. DELANY,  
W. H. WARWICK,  
H. C. CROSBY.

**REPORT No. 5.****REPORT OF COMMITTEE ON FINANCE.**

We, your committee, beg leave to submit the following report:

There has been collected thus far nine dollars and seventy-seven cents (\$9.77), which, we hope, will be supplemented by the annual tax, unpaid. Seventy-five cents has been spent on postage, and four dollars and fifty cents (\$4.50) for printing. We recommend that the amount of one dollar (\$1.00) be paid to the church for fuel and sexton's service.

We hope soon to accumulate a fund which will make the Association independent of outside resources.

Respectfully submitted,

E. H. HUNTER,  
S. G. WALKER,  
A. C. HARRIS,

**RESOLUTION No. 1.**

WHEREAS, a more thorough working up of our educational system of the State, and, whereas, greater co-operation all over the State is very essential to the success of the Association; therefore, be it

*Resolved*, That the Secretary of the Association be empowered to appoint an Adviser in each county in the State, which Advisers shall be induced to become members of the Association, and instructed to give information for the success of the Association in their counties. Furthermore, be it

*Resolved*, That these Advisers be fully instructed with reference to the Association in all its phases and necessities.

Respectfully submitted,

S. G. ATKINS.

**RESOLUTION No. 2.**

*Resolved*, That it is the sense of this Association that Congress should at its earliest session, pass the "Blair Educational Bill," or some measure of a like nature for the purpose of relieving the present educational necessities of the country, and especially the South.

*Resolved*, That a copy of this action be forwarded to Senator Blair and the Senators and Representatives of North Carolina in Congress, and that the same be published, as far as possible, in our State papers.

Respectfully submitted,

C. N. HUNTER.

**RESOLUTION No. 3.****RESOLUTION OF THANKS.**

*Resolved*, That a vote of thanks be returned to the President and Secretary of the Association for the able manner in which they have presided over and conducted the affairs of the Association.

Respectfully,

C. N. HUNTER.

## ROLL OF MEMBERS.

---

Jane E. Thomas, Raleigh.  
T. A. Fortson, Greensboro.  
J. A. Fuller, Franklinton.  
Leonora T. Jackson, Halifax.  
R. H. Harris, Ore Hill.  
Jno. W. Grissom, Henderson.  
P. P. Alston, Charlotte.  
J. F. Holland, Varina.  
A. A. Bright, Keyser.  
Diana A. Hall, Raleigh.  
J. L. Long, Franklinton.  
H. S. McDuffey, Fayetteville.  
D. P. Allen, Lumberton.  
W. H. Peace, Jr., Raleigh.  
Cæsar Johnson, Raleigh.  
E. H. Lipscombe, Dallas.  
E. L. Jeffreys, Hutchinson.  
L. R. Ferebee, Kinston.  
J. R. Davis, Raleigh.  
H. M. Joseph, Raleigh.  
H. C. Crosby, Raleigh.  
A. B. Vincent, Goldsboro.  
Libia E. Leary, Fayetteville.  
L. F. Mial, Clayton.  
Kittie Ligon, Raleigh.  
R. I. Walden, Garysburg.  
Allen B. Baker, Raleigh.  
L. S. Dorr, Raleigh.  
Nannie J. Logan, Danville, Va.  
Jennie M. Young, Henderson.  
D. H. Calhoun, Saratoga.  
W. R. Hall, Raleigh.  
Eliza Gant, Raleigh.  
R. H. W. Leak, Raleigh.  
C. N. Hunter, Raleigh.  
J. S. Leary, Fayetteville.  
Emma C. Mitchell, Raleigh.  
Annie J. Cooper, Raleigh.  
W. H. Warwick, Franklinton.  
H. P. Cheatham, Plymouth.  
C. H. Moore, Greensboro.  
F. C. Potter, Salisbury.  
E. L. Thornton, Jonesboro.  
George H. White, New Bern.  
A. L. McIntyre, Rutherfordton.

W. A. Patillo, Oxford.  
N. W. Harllee, Laurinburg.  
N. F. Roberts, Raleigh.  
H. E. Long, Franklinton.  
L. P. Reynolds, Enfield.  
S. P. Kearney, Henderson.  
Moses A. Hopkins, Minister Resident  
and Consul General at Liberia.  
Silas Thompson, Raleigh.  
J. C. White, Durham.  
S. G. Atkins, Salisbury.  
C. W. Chestnut, Fayetteville.  
Laura A. Curtis, Raleigh.  
Joshua Perry, Louisburg.  
M. C. Ransom, Franklinton.  
W. T. Outlaw, Franklinton.  
Mary L. Peace, Raleigh.  
F. H. Wilkins, Raleigh.  
H. B. Delany, Raleigh.  
M. Strickland, Raleigh.  
D. A. Lane, Raleigh.  
Milton G. Pitman, Tarboro.  
Mary E. Pierce, Fayetteville.  
W. H. Peace, Raleigh.  
E. G. Calhoun, Saratoga.  
A. W. Whitefield, Fayetteville.  
Geo. W. Perry, Raleigh.  
Ellen Hannon, Raleigh.  
Olivia A. Epps, Halifax.  
Mary E. Hayes, Charlotte.  
G. H. Hackney, New Hill.  
F. W. Dunn, Raleigh.  
S. A. Waugh, Franklinton.  
W. D. Cook, Durham.  
W. D. Clinton, Chester, S. C.  
Fannie O'Kelly, Raleigh.  
Ada A. Harris, Raleigh.  
E. H. Hunter, Raleigh.  
S. G. Walker, Company Shops.  
E. E. Smith, Fayetteville.  
J. E. Ratley, Charlotte.  
J. B. Massiah, Asheville.  
Mary E. Harris, Charlotte.  
W. E. Henderson, Salisbury.  
P. W. Williams, Swansboro.  
H. C. Harris, Littleton.

# CONSTITUTION.

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## ARTICLE I.

This body shall be known as the "NORTH CAROLINA STATE TEACHERS' EDUCATIONAL ASSOCIATION."

## ARTICLE II.

### OBJECT.

SECTION 1. The *object* of this Association shall be to promote the general educational welfare of the colored people of North Carolina by encouraging: first, the formation of County Teachers' Institutes throughout the State; secondly, the uniformity of text-books in the public schools of the State; thirdly, the adoption, by our teachers, of the best method of teaching common schools, &c.

## ARTICLE III.

### OFFICERS.

SECTION 1. The officers of this Association shall be a President, one Vice-President, a Corresponding Secretary, a Recording Secretary, an Assistant Recording Secretary, a Treasurer and an Executive Educational Committee (composed of one member from each Congressional District), all of whom shall be elected annually by ballot, unless otherwise directed.

## ARTICLE IV.

### DUTIES OF OFFICERS.

SECTION 1. The President shall perform such duties as are usually incumbent upon that officer.

SEC. 2. In the absence of the President the Vice-President shall preside.

SEC. 3. The Corresponding Secretary shall communicate with the Superintendent of Public Instruction and State Board of Education of this State and other States, if necessary, to secure such information as may be beneficial to the Association, and perform such other duties as usually devolve upon corresponding secretaries.

SEC. 4. The Recording Secretary shall record and keep a correct record of the proceedings of each meeting of the Association.

SEC. 5. In the absence of the Recording Secretary, the Assistant Recording Secretary shall assume the duties of that office.

SEC. 6. The Treasurer shall receive and hold all funds of the Association, subject to the order of the President, countersigned by the Recording Secretary, and shall report the condition of the treasury at each annual meeting of the Association.

SEC. 7. The duty of the Executive Educational Committee shall be to look after the interests of the Association in their respective districts, in the way of watching the progress of education, noting such instances of advancement or retrogression as should come before the Association, and to recommend any steps necessary to be taken by the Association with reference to education in their respective districts.

SEC. 8. The Advisers in the several counties of the State shall have duties similar to those devolving upon the Executive Committee, but these duties will necessarily be confined to their respective *counties*, and shall make any report or recommendation they desire to make through the member of the Executive Committee for the Congressional District in which their counties lie. They shall also recommend persons in their counties making application to become members of the Association.

## ARTICLE V.

SECTION 1. In addition to the above mentioned officers, there shall be an Executive Board, consisting of the President, the Vice-President, the Corresponding Secretary and the Treasurer, whose duty it shall be to fill all vacancies caused by death or resignation, and prepare a programme for each annual meeting of the Association, at least two months prior thereto.

## ARTICLE VI.

### MEMBERSHIP.

SECTION 1. School teachers and school officers generally of the State may become members of this Association upon payment of, males \$1, females 50 cents.

SEC. 2. County Teachers' Associations may unite with this Association upon the payment of \$3, and be entitled to one delegate, and, for every additional delegate, 50 cents.

## ARTICLE VII.

SECTION 1. The members of the State Board of Education shall be entitled to seats in the Association as honorary members, and may participate in the debates of the Association, but not vote.

## ARTICLE VIII.

SECTION 1. Nine members shall constitute a quorum for the transaction of business at any regular meeting of the Association.

## ARTICLE IX.

SECTION 1. This Constitution may be amended by a vote of two-thirds of the members present at any annual meeting.

# BY-LAWS.

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## ARTICLE I.

### TIME AND PLACE OF MEETING.

SECTION 1. The meetings of this Association shall be held in the town of Kitterell, Vance county, N. C., beginning on the first Wednesday in July of each year, and continue in session two weeks, more or less, as may be deemed best by the President and Secretary of the Association.

## ARTICLE II.

SECTION 1. This Association shall be governed by parliamentary rules of order as set forth in Roberts's Manual of Parliamentary Law.

## ANNOUNCEMENT OF NEXT MEETING OF THE ASSOCIATION.

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FELLOW-TEACHERS:—The next meeting of our Association will convene on the 7th of July, 1886, at Kittrell, Vance county. The next meeting will be a sort of *trial one*, *i. e.*, it will show whether the colored teachers of North Carolina *do fully appreciate* the importance of Teachers' Associations, and whether they are determined to exemplify this determination.

The last session was quite encouraging, and now that the outlook is so favorable as to *time* and *place* of meeting, let us *all* feel that it is *our* cause, and that its success depends proportionately upon the *vigorous* and *untiring* interest and effort of each teacher in the State. This “interest” and “effort,” however, must be something more than “amen,” when you *hear* of the success of the Association through the *interest* and *effort* of somebody else. It should embrace our *personal activity* and *concern*—our *actual* knowledge of the Association’s progress by reason of *our own* presence and co-operative work in the sessions. We hope to be able to get reduced rates on the railroads for the teachers.

We are giving the Association all the publicity possible. We mean that any teacher in the State, who fails to hear of the Association, shall fail through his own fault. Let all the teachers conspire to swell the host at Kittrell next July.

## APPENDIX.

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### RESOLUTIONS OF COMMENDATION.

1. Since the Leonard Medical School is the outgrowth of Christian love and sympathy for suffering humanity, in that it affords an opportunity for the medical education of our young, and a hospital for the relief of the afflicted; therefore, be it

*Resolved*, That the Leonard Medical School is hereby endorsed by this body, and shall hereafter receive, as far as possible, the co-operation of all the teachers of this Association.

Respectfully submitted,

L. A. SCRUGGS.

2. WHEREAS, the Friends of the North have been and are extending aid for our educational advancement, in that they have established a Summer Normal School at Greensboro; therefore, be it

*Resolved*, That we, the members of the North Carolina State Teachers' Association endorse the same, and by this do manifest our gratitude for the generosity that they are showing in the interest of the education of our race.

Respectfully submitted,

S. G. WALKER.

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### THE NECESSITY OF TEACHERS' ASSOCIATIONS.

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*Mr. Waugh said:*

MR. PRESIDENT, LADIES AND GENTLEMEN OF THE NORTH CAROLINA TEACHERS' ASSOCIATION:—It is with no small degree of pleasure that we greet you here to-day, and yet, Mr. President, the great burden is what shall be said. The hardest thing any one can attempt is to prove to any one a self-evident fact. When any one says a thing, and the very nature of the thing proves itself, what more is needed? and yet the want of interest often makes it needful to argue to some the very thing they acknowledge.

There seems in many cases a deadness of the human faculties—a dilatoriness—an indifference in many vocations of life—that makes life itself almost a blank. It weakens the performer, mars the performance and loses the end in view. Simply for want of a proper use of means, and it is a sad fact that this great calling is not exempted. Now, we pity that teacher who has taken upon himself the work of instructing and has not the good of those to be instructed as his aim. We deny that he is a teacher. He is a day-laborer in a school-house. Mr. President, to teach is no child's play; to hear recitations is a small thing. We therefore beg every one to ask the question, have I been teaching?

Study well that word, for in it you think you have honor, dignity and fair renown, but by it you shall be shamed. Dishonored be he who takes the children's bread and casts it to the dogs. The end you espouse is not for to-day only, but day after day, week after week, year after year and age after age your honor or shame will be spread on the scroll of time. The end is the developing of a mind—a soul—that spark in man which fades not, but grows brighter and brighter, stronger and stronger, to our reward, or weaker and weaker, and darker and darker to our eternal shame. Your work, therefore, is grander far than rearing pyramids, than exploring Africa's jungles, than holding the sceptre of nations—the grandest work on earth. Heaven knows no grander. What is there more noble or more sublime than shaping men and women, than shaping nations, yea, than shaping worlds? Who, if he felt this work especially assigned to him, would not make more excuses than did Moses?

Grand and sublime the idea, yet unendurably responsible is the thought, and when we think we are the men, our consternation is greater by far than David's when the words, "Thou art the man," fell upon his ears. And yet, ladies and gentlemen, it's the truth. Teachers, we are here as shapers of men, women, nations, and, therefore, the destinies of the world. These are solemn thoughts. The world, with all its beauty, its varied vegetation, its snow-capped mountains, its mighty oceans, with restless tides, is naught. The grand idea is mankind, and yet, not the individual. He sinks in comparison with the grand society of man—God's grand family. God Himself says, it is better one should perish than all, and in human nature itself there seems to be that which says amen to the thought. We read once of the beauty of the individual's littleness, when the family mankind was concerned. Once, in France, a dire pestilence scourged the land; the gay streets of Marseilles were grown up in weeds. The physicians called a council and decided that one must be dissected, but he who did the work must die in twelve hours. Ah! there was the rub. All was silence there, till, by and by, the youngest man in the house rose and said, "Gentlemen, I am the man." He did work—he died; but thousands were saved. And thus we find many instances showing the fact that it is men, in union, starting from the family and ascending till the grand total is reached, from family to community, then the State, and then the nation, and thence the world. Conceive of the glory and grandeur of that sum, and then you can clasp hands with the poet when he says, "The greatest study of mankind is man." But, friends, this grand total is made up by littles, and that the little ones. Just as she who crochets makes it by little stitches, so is the world made by little ones. Therefore, we start this grand work with the little child, and we are to make of it what it is to be. So we are sublimely responsible, and, when the time comes to lay off this mortal coil, then what have I done? What have I left to that grand unit? And what will it be in that grand unit will be weighty questions and, to be able to answer "I have done what I could," will be our happiest benediction. Teachers, the only legitimate aim we can have is this one—so grand, yet so responsible—the training and developing of the human faculties. There is none other you can take but that will look you in the face and shame you. Your honorable President asks in his circular, "Are we the seekers of pecuniary reward only?" If so, better far not accept the name teacher. It is dishonorable—too grand for one to take for the name only—for a show in the world. It is from God, and deals with His glorious subjects. Dear friends, the work set before us is the only aim that one can have and justify himself, and please Him who creates. The next is the means to the end; this is a question fully as important as the end, for there are many ways to accomplish anything, but men should always take the best means or methods to the end; and we hesitate not to set before you, as the best means, the Teachers' Association, the Convention, the Institute, or by whatever other name you may call it, so it is an assemblage of teachers, consulting and planning for the work of instructing the young. We know there are some bigoted minds up in arms to dispute; some say the best way is to know the subject-matter of the books. My dear brother, you can't get to the end without that. Others take refuge in the fact that they can study at home. True enough, you have many advantages over the teacher of the past; men have awakened, and the books on the subject are legion. Translations, revisions, appendixes added. All this has been done, but do you buy? The preacher says "come to church and pray;" he receives the rebuff "I can pray at home;" but will you? You can study at home; but do you? If the answer is yes, still we claim the means is inadequate. We are needing an interchange of ideas, a need which naught but the Teachers' Assembly can fill. It is a true saying that a stream never rises higher than its source. You may play the hermit, and fill your head, and it may be your heart, with the facts of books; as a man of erudition, it will do, but as a teacher, it is but little; for when you see the world again it is gone; things have changed, and you are not abreast with the times. These words of the poet that

"We are living, we are moving  
In a grand and awful time;  
In an age on ages telling,  
When to be living is sublime,"

were never so real as to-day. Some boast of their Alma Mater, but seldom does it fill the place; you may buy all the works on the subject of teaching, they assist, but still there is a need, and that need is conference; we must plan together. It is as natural for mind to consult mind as it is to breathe: and for the living to

consult the living is the best by far. One can easily say how teaching ought to be done, but *to show how* is far the better. We have then in the Association the advantage of seeing how, an advantage that no teacher can well do without.

There is nothing that can fill the place of the Association. For teachers to come together and have some expert show the work, the beauty and overwhelming advantages of the New Methods, is a thing we should desire, unless we are in self all in all. Remember, teachers, the ideas of education have been revolutionized entirely. The word now is—The New Education—a happy term—for it is as far before the old as the day is before the night. Just as the night before approaching day glides into the background, so do the old plans before the new ones hide themselves. Yet the old has not lost its friends; it has some, but they generally are weak, can't manage the new, and therefore hold up the old. Then, teachers, prepare for the living; be careful how you enlist on the side of the old, for it dies daily. We know it is natural for one to cling to what one knows—to the old; but some of the greatest mistakes of the world have been made by this very thing, Copernicus, Galileo, and others, were pronounced fools when they announced the new ideas in astronomy, or rather when they announced the *facts* of astronomy, for previous theories were false; but *to-day who were the fools?*

"To pull down the false and to build up the true, and to uphold what there is of true in the old—let this be our endeavor." Education has become a science, and like other sciences it must have some regulated modes of procedure; and to call what is termed the New bosh, simply because we are unacquainted with it, is a weak feature. But should we grant all that has been said, then only a *part* of the work has been pointed out. The field is wide; the interests are various. We say form associations everywhere for your own defence, not of self, but of the school interest. Why not? Since there is not a craft or profession on earth that does not have its conference—the poultry-raiser, the stock-raiser, the farmer, the lawyer, the doctor, all and any you may name, has its fair, its lodge, or something perpetuating, assisting and fostering itself, and shall not we?

How shall we, when our advancing science is assaulted, defend it, if we know but little or nothing; if we can show nothing? There is not a single feature in teaching that does not call for association; that can't be performed to more advantage by consulting. Walk into a district school, look at the machine run and you can see what we argue. No system, and therefore nothing else: for without well-regulated affairs in the school-house the teacher brings darkness rather than light. An association formed into a school and proper opening exercises, properly conducted, would do the average teacher more good than a month in the three R's.

The matter of school legislation should be kept before us, for now, in a truer sense than ever before, the children have become the wards of the State, and we find her working busily for her wards—a glorious fact. In this work of legislation there is a need for us. The teacher is the protector, or should be the protector, of every school interest. The legislator does not know the needs, and some don't want to know. The news of a shortness here or there may come from some special locality, and on such knowledge they act, but the action is not always the wisest. WE teachers, and not they, are to blame. It is here that the Teachers' Association is needed. The boards of trade, the banks, the railroads, all these have their needs formulated, information ready—they are making money—but we, whose work surpasses all earth knows, have nothing formulated. It would seem that our cause had nothing to ask for, had no right to ask, had no special need. Joint consideration is needed. Something definite must be given the law-maker, and such facts as he needs can best be given by the teachers, for they best know. The fact that it is the State's solemn duty to use all means to make each child a noble citizen, must be taught. We need legislation, and intelligent legislation, on this subject. We must furnish facts and the legislator advocate them. We must make of ourselves a strong body, a body whose wisdom shall be felt.

Now fancy ourselves with the best possible laws, means in abundance, and all that, and yet there is another feature that calls to us, and that is, the efficiency of the teacher. The standard must be raised, or rather the teacher be required to come up to the standard. It is for us to call the authorities to the fact. No one else can speak as we can. The voice of the teachers united must be the voice of school interest. If it is a profession, let her banners float in an atmosphere of intelligence, so, as they float, one can see our dignity there.

Now the brightest star of the train rises before us. The all-engrossing thought, industrial training. Would that I could sound it through North Carolina from sea to mountain.

We must arrange for it in every school of high grade, for it is the soul of any and every people. Then if all else fails, if all the work that has been mentioned should not call us together, this alone is sufficient. We can't overestimate the importance of industrial training. Though latest in development in our schools, it may yet prove first in value. Labor is Heaven-ordained. It is the chief instrumentality through which a people is elevated. One says grace saves the soul, and transforms character instantly. It makes the savage and sinner kind and good instantly; but it will not instantly make him a good farmer, a skilled mechanic, a trained scholar.

The implements and the products of industry are the gauging of civilization. Man in his highest state, forget or ignore it as he may, has that in him which connects him with the lowest, and labor, the hard labor of his ancestors, has brought him where he is. One writer says, between the roughly hewn stone hatchet and the finely polished steel axe lies all the history of the world's progress, and is it not so? Industry is the key, and we must rise just as others have risen, through constant labor and economy. But the providence of God points to the fact that those who are above must help, and the best aid that can be given is the lesson how to work. We have here enough to show the blind the need of the Teachers' Association. We must raise the united voice in behalf of industrial schools. Look around us to-day, behold the town astir, what does all this mean? Read of the colored man at New Orleans, and increase our courage from day to day. We, as an association, may put forth efforts to aid the North Carolina Industrial Association—and aid her until the North Carolina Industrial Association can join hands with the North Carolina Teachers' Association and we rear an industrial school, which shall pass down through the ages as proud a monument to us and this proud old State as is the North Carolina Industrial Association.

Now, ladies and gentlemen, what more need we to call us together? A work, the grandest earth knows, as grand as Heaven knows! Is not the incentive enough? Then let us awake, arise and live to make the North Carolina Teacher's Association to the school interest what the grand lodge is to our old and renowned societies. What the Bar Association is to the lawyer, the fair to the farmer, the church to the Christian—a living and life-giving body. We need not stand apart because we are weak, it is that which makes us weak. It is not strength, but union that is needed. A father desiring to teach his sons "that in union there is strength," sent them to bring him some sticks tied together. He asked them to break them; they tried in vain. "Why," said the old man, "I can break them," and taking the bundles, cut the bands, and how easily it was done. "But," says one, "you separated them." There is the secret. We are separated, let us come together. It is the concentration of forces that gives strength. See the beautiful beads of rain as they fall—there the rill or creek, yonder the mighty river, doing man's service or rolling and surging in its own might. Again, feel the gentle breeze as it fans the cheek. How we enjoy it! But as they concentrate, see the tornado go forth on its errand of destruction and man stand and tremble as he beholds it. The fact that concentration begets strength is as true in mental as in physical forces. It is a truth sublime, friends, that education, the training of hand and mind, is the safety-valve of any government. It is the sword that must first the darkling prison-house of mankind burst.

Ere Peace can visit them or Truth let in  
 Her wakened day-light on a world of sin.  
 But then, dear teachers, then, when all  
 Earth's shrines and thrones before our banners fall,  
 When the untutored slave shall at these altars lay down  
 His broken chain, the tyrant lord his crown,  
 The priest his book, the conquerer his wreath,  
 And from the lips of truth one mighty breath  
 Shall, like a whirlwind, scatter in its breeze  
 That whole dark pile of human mockeries:—  
 Then shall the reign of mind commence on earth,  
 And, starting fresh as from a second birth,  
 Man, in the sunshine of this world's new spring,  
 Shall walk transparent, like some holy thing:  
 Then shall our Association cast the veil  
 That hides her splendors now.

## PAPER READ BY MR. S. G. WALKER.

Mr. Walker spoke as follows:

1. A courier among the teachers is an aid in effecting the uniformity of the public school system; gives to all the best ideas of progressive education, and stimulates the teachers.

2. THE PROBABLE PATRONAGE.—In North Carolina there are over 2,150 teachers with certificates of scholarship as follows: First grades, 427; second grades, 927; third grades, 880.

Now the length of public schools upon an average is about twelve weeks. According to this estimate, a teacher with a first grade certificate receives about \$105 per session; the second grade teacher about \$75 per session, and the third grade about \$45. It is evident that the teachers' means for better preparing themselves is inadequate.

Therefore, it is of the utmost importance that all possible advantageous efforts should be made to furnish to teachers all valuable information possible on pedagogics. Only through such a medium as an educational journal will the lectures of the most distinguished educators reach four-fifths of our teachers. The *journal* is as necessary as the *Institute* for the advancement of knowledge and science. In the promotion of an educational journal, the necessity for educational associations will become more apparent. An educational journal is the medium through which *progressive* education will come, if at all. May every teacher in the "Old North State" become a reader of educational journals.

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## ADDRESS OF MAJOR S. M. FINGER, STATE SUPERINTENDENT OF PUBLIC INSTRUCTION.

There are two leading lines of thought, relative to the educational and religious interests of the colored people of the South:

1. That separating them from the whites in schools and churches is wrong in principle, and, therefore, should not be done.

2. That they will be developed more rapidly in separate schools and churches, and that, for this reason as well as for other reasons, this separation should be adhered to as the right policy and as right in principle.

Some missionary associations act upon the first of these ideas, and claim that no help should be given to schools or churches in the South unless upon the principle opening the doors to both races. They, however, generally avow that, under the present relationship between the races in the South, it is not wise that this mixing of the races should take place. But still they have a *theory* which must not be departed from, although it may not be expedient under the present conditions of society to put the theory into practice.

Judging them by their words, and their acts also, they believe it to be wrong—a sin—to open a school for the colored people and not at the same time allow the white people to patronize it; also, that it is wrong to open a school for the white people and not allow the colored people to attend it. Likewise, they hold the same belief in reference to churches. They believe in the promiscuous mixing of the races in the churches, or at least that no prohibition be made against it, and in many cases this course is urgently advised.

The result of this teaching has been a continual clashing between the races, and it has threatened to break down the public schools of the South.

In some sections of the South, strong efforts have been made to establish mixed congregations for public worship, and the colored people have been invited and even urged to join the white congregations, but they almost invariably refuse to do it as long as there is a colored congregation in the neighborhood.

The colored people, I think, really prefer to have their schools and their churches separate from those of the whites, and to have teachers and preachers of their own color. So, too, the whites, both South and North, as a rule, prefer

to have their schools and churches separate from those of the colored people, especially where the colored people are found in any considerable numbers. This disposition on the part of the races to separate from each other is explained by those persons who advocate mixing them in the schools and churches by saying that at the bottom of the whole matter is *race prejudice*. Those who advocate the other policy—that of separation of the races in schools and churches—claim that this separation is natural, and that it proceeds upon *legitimate social instincts*, and not upon race prejudice. Whatever may be the correct explanation of the matter, I think there is, as above stated, a mutual desire on the part of both races that the policy of separation in schools and churches be adhered to, and that the laws should recognize it and enforce it as to public schools. I have found but few colored people who are not in favor of this policy.

The most intelligent of the colored people know that the policy of mixed schools would inevitably break down the whole public school system of the South, and so deprive them of the educational opportunities which they now have at public expense. They know, too, that a policy of mixed schools means that *white* teachers and *colored* teachers would be employed if such a policy could be adopted without breaking down the schools entirely. They know, too, that a policy of mixed congregations for public worship means *white* ministers and not *colored* ones, if such a policy could be adopted without materially lessening the attendance upon public worship, and so doing great damage to the religious interests of the country. The most intelligent colored people know that any attempt that may be made to force this admixture of races in the schools or in the churches only tends to bad feeling and bad results to their race. If the colored people are to make progress, they must be, as far as possible and practicable, thrown upon their own efforts educationally and religiously, as well as in a material point of view. They know that the same principle applies to them educationally, religiously and materially, as applies to growth in the whole animal and vegetable economy—effort and exercise. They know that their race can never be made to stand alone, and be made good citizens and competent to take care of themselves unless a policy is pursued which will, in a large measure, throw them upon their own resources and efforts; and they know that the policy of mixed schools and mixed churches tends to take away the occupation of their teachers and preachers and continue their dependence upon the whites.

I know not what is to be the effect of all this effort on the part of the colored people, and of their white friends, to elevate the colored race and make good citizens out of them; but one thing I do know—that the colored people numbering only one in about eight of the population of this country, poor as they are, and backward as they are in education, and in every other particular, can never be elevated to the standard of good citizenship unless the white people guide them, and help them, and at the same time induce them to help themselves by putting forth all the powers with which God has endowed them. Separate schools and separate churches are incentives to them to help themselves and to put forth all possible educational and religious efforts. There may be mixed schools and mixed congregations for public worship over which *colored* teachers and *colored* preachers preside, but, if so, I do not know where they are. So the very effort now so ardently made by some philanthropists to mix the races in schools and churches tends to take away the occupation of most, if not all colored teachers and preachers, and so to take away that self-reliance which seems so necessary to their progress.

I do not mean to say that the colored people are far enough advanced educationally, morally, or religiously, to stand alone, and to make further progress in these particulars without the assistance and guidance of the whites. Indeed I am free to say that I do not believe they are; and I do believe further that if all assistance by the whites, and all contact with them were withdrawn, the colored people, *in the aggregate*, would go backward instead of forward. The whites owning, as they do, almost all the property, being so largely in the majority as to numbers, and being so much further advanced in education and in every other way, are the natural guides to the colored people. So natural is this guidance that in almost all matters we see the colored people trying to imitate their white neighbors. I conceive that it is the duty of the whites not only to set good examples to the colored people to be imitated, but also to instruct those who are to teach and those who are to preach—teach the teachers and preachers in every practicable way so that they, thus strengthened by the example and the precepts of the whites, may go forth and teach their race. I do not mean to say that the colored people ought not to employ white teachers and ministers, but I do mean to say that, if colored people will qualify themselves for these responsible positions

they ought to be employed. Proper qualifications in intelligence and character must, however, be insisted upon.

This is, I think, the natural order now ; I know not what it may develop. The stronger should help the weaker. But just as a child when being taught to walk does not learn to walk, no matter how much its mother may help it, until it puts forth its own powers and tries to help itself ; just so must the colored people, weak as they are, be led by the whites, but in such way as to cause them to try—cause them to call into full exercise all their powers. These powers will be developed much more rapidly, in my judgment, by separate schools and separate churches.

To say the least of it, this separation will call forth a greater effort on the part of the colored people than would be exercised by them if the schools and churches, having a mixed membership, were presided over by white teachers and white preachers, which would inevitably be the case.

So we conclude (1), that neither race wants mixed schools and mixed churches, and (2), that such a policy would now be against the interests of both races educationally, morally and religiously, and (3), that most intelligent colored people, as well as whites, agree that separation in these particulars is now the correct policy.

Now and then, however, we find a few colored men of intelligence following the ideas of the class of Northern philanthropists who are unable to appreciate the real situation in the South. Such men are always trying to make trouble between the races and putting themselves out of place, and it is only by sad experience that they learn after awhile that they have the respect and confidence of neither the whites nor their own race. They will learn this more and more as time rolls along.

There is a point beyond which the waves of the tempestuous sea never come, and, so too, will the American people say that there is a point beyond which they will not allow this race agitation to go. Political relations are one thing and social relations are another. The first are regulated by law and the second by individual likes and dislikes.

The American people have been unusually kind to the colored people, and they ought to appreciate this kindness and be contented, recognizing that they already have every political right the whites have. No white man can force himself into social relations with another white man ; neither can a colored man force himself into social relations with another colored man—in both cases, social relations can only come when both parties are agreed that such relations are desirable. Neither can a white man force himself into associations with a colored man any more than a colored man can force himself into associations with a white man. There are many things that neither can be nor ought to be regulated by law. People's likes and dislikes, and such customs as indicate good breeding, must and ought to regulate many things that pertain to our dealings and associations with each other. *Law* is to protect people in reference to *life, liberty and property* ; beyond that it need not go and should not go. All else should be regulated by people's likes and dislikes, and by their progress in gentility and refinement. For instance, we need no law to compel persons meeting on the side-walk each to give part of the walk to the other, because the very lowest ideas of refinement would cause that to be done. Any one who would not do this would very soon be marked by the community in which he lives, and he would in many ways be taught that his own interests demanded that he should be respectful to his fellow beings. For instance again : A company of persons go to the depot, not for the purpose of taking a trip on the train, but to see a few friends off on a journey. All crowd into the coach and seat themselves and remain seated until the train is ready to move off, to the exclusion of other persons who are to be passengers on the same train ; then they vacate their seats and leave the coach. Such bad manners and want of respect for the comfort of others are marked by the good people who witness them and they condemn them, to the damage in some way of the offenders. In the progressive civilization of this age more and more respect is continually demanded for the comfort and welfare of not only our neighbors and friends, but also of all persons with whom we come in contact ; and the man or the woman who fails to recognize this salient fact in his intercourse with his fellow-men will in some way be made to suffer for his failure. I therefore commend to you to teach your pupils to exercise good manners in the presence of everybody they meet.

But why do I thus speak to a body of teachers ? Why do I talk to them against mixing the races in schools and churches ? Why do I talk to them about good manners ? I do so chiefly because of the very great influence that you have or ought to have over your race in shaping their destiny. The teachers in the schools and the ministers in the churches necessarily mould the character of the rising

generation. You occupy a vantage-ground far above the masses of your people. I would that you could all appreciate these facts, and that you could have correct ideas on all these questions that so much affect the happiness and prosperity of both races. I would that you might have a full appreciation of your influence upon the children of your race, and correct ideas about the great questions of the day; but I would also have you have correct ideas about *industrial life* and about the kind of *home life* that is necessary in order to enable your race to elevate itself in good living and good morals.

As you go around among the patrons of your school you find most of them living in very small and uncomfortable houses, many of them containing but one room in which are crowded together the father and mother, brothers and sisters.

You say that this is a very unfavorable condition of life for the development of good morals, but that owing to the poverty of your people they are forced to this kind of life. This may be so in some cases, but in most cases they could do better if they would work and save their money, and make their children work.

There are three great deficiencies among the colored people:

(1). They are, speaking generally, of course there are exceptions, improvident—they spend their earnings day by day as they receive them and do not try to improve their houses and home life, nor do they try to save anything for their comfort in sickness and old age.

(2). They do not train their children to labor. They seem to think that education is a cure for all evils, and that labor is a thing to be avoided if possible.

(3). Too little attention is given to moral training.

The colored people in this country can, by going back only a few generations, trace themselves to their ancestry in Africa, and that ancestry was of the most barbarous kind. All their worship was a worship of fear, and that kind of religion always makes its subjects cruel. In consequence of these facts the colored people have *inherited tendencies*, in many cases not yet overcome, and hence the great importance of a strong effort at moral training. I do not refer to these things by way of reproach or for the purpose of wounding your feelings, but in the utmost kindness, and solely for the purpose of showing you that, as so many of the children have these hereditary tendencies, the work to be done for the elevation of your race is greater than it would be under more favorable circumstances and tendencies. One of the great mistakes most Northern teachers made when they came South and took charge of colored schools was not to take note of these hereditary tendencies, and the result was that in many cases the moral development of the colored pupils did not keep pace with their intellectual development. I apprehend that the same result will now be shown by most of the efforts made in the public schools. If this is so, our public education is at fault and the teachers are largely to blame for it.

Another reason why there is so great a burden upon the teachers of the colored people, in the line of moral training, is because so many of the colored children get such poor training at home.

As above stated, the *home life* of the colored people is in many cases—perhaps, taking a broad view, in most cases—very unfavorable to moral development. Besides the crowding of whole families into small houses, very often containing only one room—a condition most unfavorable to the development of morality and virtue—besides *this*, in a great many cases the children are allowed to grow up in idleness because of an erroneous idea about the dignity of honest labor, and because the parents do not want their children to work for the white people. Idleness is the mother of vice. There could be no greater fallacy than a philosophy which would attempt to make moral and virtuous citizens out of children brought up in idleness. It is an impossibility, whether applied to the white or to the colored children. Idleness is against all natural as well as divine law. God said to fallen man in the Garden of Eden, “In the sweat of thy face thou shalt eat bread.” This is the law now, and it will be as long as time shall last. Idle brains and idle hands are the devil’s most potent agencies for thwarting God’s plans for the redemption of mankind.

Now, I desire to impress upon the teachers the fact that they are character-builders: children are imitative, and they will imitate your manners and your morals. Quick are they to see your faults, and quick to imitate them. Teachers, therefore, ought to be the purest, strongest, noblest and most angelic of human beings. They have more influence over the children who attend their schools than their ministers and perhaps than all other persons. The future destiny of your race is therefore to a very large extent placed in your hands.

In addition to the most careful moral and intellectual training of the children—upon the first of which you should bestow your greatest labor—it will also be in

the line of your duty to use your influence to correct all the errors of your people to which I have referred. Your people must be taught to have proper relations in their home lives; to have a higher appreciation of the comforts of life; to appreciate the importance of saving their means and securing homes of their own and beautifying them; to regard labor as the natural condition of all mankind; to insist that the children be taught and compelled to labor, and to cultivate all the virtues of life and shun all the vices. It will take all the combined influence of all good people, white and colored, to properly train the colored children now growing up among us so as to make them industrious and worthy citizens.

Therefore I enjoin it upon you teachers to study your responsibility; get all the information you can, not only on school subjects but on all subjects; equip yourselves more and more thoroughly by reading and keeping up with the current events of the day, so that you may successfully perform the great work which lies before you and which I have briefly outlined as necessary to be done.

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## COLORED SCHOOLS IN THE SOUTH—THEIR OBJECT AND NEEDS.

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BY PROFESSOR E. MOORE.

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It will, I think, be conceded by all that the prosperity and happiness of a nation are essentially dependent on the education and consequent high intelligence of the people.

Popular ignorance is a dangerous evil in any country, and it is especially so in a republic where the government is in the hands of the people. But popular ignorance can be removed only by popular education. Although the fiat of emancipation going out from the "White House" into every direction of the continent, thundering along valley and hill-side, shook the fetters of slavery from the down-trodden and oppressed millions, yet it did not free them from ignorance. One evil was taken away and the other left. Slavery, indeed, was abolished, but its lamentably sad result, ignorance, was left. The establishment of freedom in the South did not and could not do away with ignorance. Fired by the same sense of duty, in obedience to which patriotic thousands of men left the happiness of fireside and home to face danger and death on the battle-field, many equally patriotic, self-sacrificing, Christian women went forth from their homes to face danger and death scarcely less formidable in order to help put down the remaining evil.

These noble-hearted women began the earliest work of negro education in the South. Their pioneer schools planted and supported by the Freedman's Bureau and various missionary associations of the Christian Church did a good work toward laying the foundations of colored schools in the South, which cannot be easily overestimated.

A moment's reflection on the alarming situation of the Southern States at the close of the war—the situation of the Southern States, a land whose upper class had always been implacable foes to popular education—a land, millions of whose inhabitants, although invested with the full power of American citizenship, were ignorant of the complicated machinery of American government which they were helping to keep in operation—a land, millions more of whose inhabitants, who, just come up from the haunts of slavery, standing tiptoe on the very threshold of American citizenship into which they were so soon to be ushered, were without the ability to read even the ballot they were to cast—reflecting, I say, on this state of things in which the Southern States were at the close of the war, we get some idea of the extremely adverse and discouraging circumstances amid which the schools, and especially the colored schools, of the South have had to come up. But happily for the South and the whole country there were some noble-hearted Southern men and women, men and women too full of the spirit of Christian manhood and womanhood to allow themselves to be longer victims to feelings of hostility towards their former slaves; and thus awaking from their Rip Van

Winkle sleep from the effects of slavery, began to see the black man in a new light and in new relations, and to turn their attention towards his education, and in many instances to spend for him liberally from their shattered fortunes. Thus supplemented and encouraged, Northern benevolence, which had already done a great work in this direction, started out with new impetus, and in its reactionary effects began to reach and influence a larger class of Southerners, until now in a comparatively few years a little leaven has leavened the whole lump. For all the Southern States have put into their Constitutions a clause providing for the education of all their children to at least some extent.

The startling figures of the National census of 1880, revealing such a mass of ignorance in the Southern States have aroused the whole South. Evidences of this are most clearly seen in the number of graded schools springing up all around us. The graded school is a decided advantage over the old ungraded school in that it secures a better classification according to the attainments, age, common interest and sympathy of the pupils. It brings about the advantage of a proper division of labor, sufficient time for recitation, and a more thorough supervision of the school. In short, it gathers up the scattered and wasting forces and harnesses them to the car of progress. They are great centres from which go up a more thoroughly prepared class of young men and women to the higher schools, and from which go out many that will wield a wholesome influence upon the less fortunate rural districts. These schools are enabled to run longer by a special local tax supplementing the State school tax. In some of these States the law provides that in this special tax the money collected from the white property owners shall go for the education of the white children, and the money collected from the colored property owners shall go for the education of the colored children.

It is needless for me to say anything about the unconstitutionality of such a law, but I cannot refrain from saying something concerning the ingratitude of those whose sentiments it voices. Our fathers were hard-working and faithful slaves for two hundred and fifty years in this Southland, and what they did for it is proclaimed in silent eloquence by the long line of prosperous cities and towns and the abundant harvest fields stretching from Mason and Dixon's line to the Gulf of Mexico. In the face of all this, nothing, it seems to me, but ingratitude could thus discriminate against us. Let us look at the case more closely. Here is a flourishing little Southern town of three thousand inhabitants—fifteen hundred white and fifteen hundred colored. The fathers and mothers among the colored have spent their best days in making the wealth of this little town, not for themselves, however, but for their former masters. And now two-thirds of them rent the property of their former masters, and in paying this rent help largely to pay the tax which goes to support a flourishing white graded school for ten months in the year, while the colored school, having to depend—outside of the State school tax—on the property owning third of the colored population, and the property on which it has thus to depend being so small, from the very nature of the case, cannot run longer than from four to five months in the year. Thus the child of color and of poverty, not because he is poor, but because he is colored, has to go with about one-half the schooling of his white brother. I say this is the misfortune of his color; for let the Irishman, right fresh from Ireland, immediately after landing at Castle Garden stroll down to this flourishing little Southern town, and happen to become the occupant of the tenant-house now occupied by a colored man, and, although he has never dug up a root or planted a flower in this beautiful Southland, yet on the very day of his arrival he may send his children to this white graded school. The poor colored man, although living in that same house and paying the same rent, could never hope that one cent of his earnings thus spent would be invested in the brain of his children by helping to extend the term of the school provided for the children of his own race. Do not understand me to be complaining of separate schools in the South, for I have no desire for mixed schools—certainly not mixed schools without mixed teachers. I only plead for what I believe to be the colored people's right to expect and the white people's duty to give—a tax on the whole property for the education of all the children, the white and the black, the rich and the poor.

The object of the colored schools in the South is preëminently a worthy one. It is to make out of the millions of boys and girls that attend them the best possible men and women—to develop in them the highest possible type of Christian manhood and womanhood, that they may be able to perform intelligently and efficiently all the duties of American citizenship.

No boy or girl ought to leave the schools—I speak of all the schools from the primary to the University—without an exalted idea of what it is to be noble men and women. The thousands of boys and girls that come up from their uninviting

homes, in many cases low, miserable and sickly huts, ought to go back with new ideas of beauty, comfort and health, and with an unswerving determination to make that spot called home truly deserving of so dear and sweet a name. They should in the schools be inspired with a taste sufficiently refined to brush down the cob-webs, and throw on the walls a little whitewash, which will not only add beauty, but purity also, to the surroundings. They ought to receive that refinement of taste which will induce them to place pretty pictures around the walls, to beautify and shade the yards with shade trees and vines, in short, to build up a little home under whose pleasant shade a happy household shall delight to meet in summer, and around whose inviting fireside they shall rejoice to gather in winter, to read and converse.

Professor Thompson, of the University of Pennsylvania, in describing the slow progress of the Southern States, says: "A man whose land, if rightly tilled, would feed a New England town, will live in a log hut of two rooms, with a loom and spinning-wheel on the "stoop," and ride to a *Hard Shell* church on a saddle of raw-hide and stirrups of straw. Every family has its package of quinine, and the Egyptian shakes are a proverb." What Professor Thompson says is true of the old South, but the old South is gradually, but surely passing away, and a new South is coming up in its place. It is the object of these schools to make this new South, in everything that is grand and good and noble, the equal of any other country on the face of the globe.

The needs of these schools are manifold and great. The first requisite of a good school is a good teacher. The progress of these schools in the accomplishment of the object for which they were established, will depend largely on the kind of teachers placed in them.

Their progress has already been greatly retarded by the ignorance of patrons and school officials on this point, and also by the scarcity of competent teachers. This scarcity of competent teachers, it is evident, has, to a very great extent, grown out of the low estimate put upon the profession by the public, and thousands of teachers themselves. The public believes, and many of those in the school-room as teachers believe that any one who has some knowledge of the three "R's," although without any special training for the work or experience in it, can teach. In consequence of this, you find that many of the school officials would rather employ one of this class, since they can employ him at about the same salary as they employ a common farm hand, than to employ a Parker or a Payne.

Like the physician or the lawyer who knows very little about the practice of his profession, and nothing about the great principles underlying it, the teacher who is without the practical experience of his profession, and is ignorant of the great principles underlying it—principles that have their roots deep down in the human soul—cannot succeed.

There are educational quacks as well as medical quacks. A daughter is sick, and calls for cucumber pickle; the anxious parents fear to give it to her, knowing that it is dangerous in such cases, but at last, hopeless of her recovery, and overcome by her pitiful entreaties, gives her the pickle, and to their great surprise and still greater joy, the daughter immediately recovers, there happening to be just the amount of acid to meet the need of the patient in this case. The medical quack seeing immediate cure follow this dose of pickled vegetable; at once becomes puffed up with the idea that he can cure all such diseases; so he buys in a full stock of cucumber pickle and starts out as a doctor. He finds many a Peter whose wife's daughter lies sick of a fever, and in almost every case in which he gives his medicine the patient dies. He is not in possession of the ability to look deeply down into the machinery of the human system and see the nature of the disorder and suit a remedy thereto. He therefore carries into those once happy homes, death and destruction. The educational quack sees the educated and skillful teacher conduct a class or recitation with great ease and success, and gets the idea that he can do the same; so he starts out into the schools and being unable to pierce deeply down into the complicated machinery of the human soul, he fails, and thereby carries death and destruction into the schools. I do not hold that we can become clear of this class of teachers at once, for I am well aware that at best we can be rid of them only gradually; but I do hold that they are a great hindrance to the progress of the schools, and ought, therefore, to be replaced by better material as soon as practicable. Before this can be done, the public must have a clear conception of the dignity of the teacher's office. The teachers themselves must be fully conscious of the high dignity of their profession. If everything else is lacking, let there be nothing lacking in the teacher. Dr. Mayo says: "If you have only money enough to procure the best teacher that can be had, take the teacher, gather the children, and begin to push for the millennium. If there is no fit interior, begin in God's

school-house of all—out-doors. Somebody will give your new school elbow room under a tree, and the wondrous library of nature will spread its open leaves before you. Let the teacher instruct the boys to fence in a campus, and the girls to plant flowers therein, and make ready the place for building. Ere long the most godless or stupid of parents will take a big holiday to build you as good a house as they are able, and that humble temple of science may be so adorned by the genius and grace that you can coax out of thirty children and youth, that it will become an invitation to better things. One book is enough in a school, if the teacher knows what to do with a book, while the congressional library is not enough for a pedant or a “professor” who only turns the crank of a memory machine. In such a school may be laid the granite foundations of a solid character, and thereupon may be raised the strong timbers of a thoughtful and truthful mind, eager for knowledge, never getting enough; and over all may tower the roof of manly and womanly refinement, and with so little money! For the soul of a true teacher, enriched by the loving confidence of a crowd of devoted children, is a mine of gold and silver and precious stones, out of which may be drawn infinite riches for all the generations of men.”

The time is coming and now is when every college in the land ought to have in its curriculum *pedagogies*. My old *Alma Māter* was among the first in this country to put this important study in her curriculum, but it is very much to be regretted that she has allowed it to drop out. On behalf of thousands of young men and women to go out of our colleges from time to time as the ages sweep on, and on behalf of those on whom these young men and women are to exert an influence for weal or woe, I plead that all of our colleges should give this important subject its richly merited place among the other studies of the curriculum. We want none but men and women of true manhood and womanhood to make up our educational vanguard. No others are fit; for the men and women who are to have a hand in shaping the destinies of the unborn millions ought to be representatives of the most advanced Christian civilization. Of our own race we want no traitorous sneak who triumphs by cowardice, and holds his position by unmanly fawning. While I am compelled to concede that the best work for the development of the race on the educational line, as well as on all other lines, must be done by men and women of our own race, I must express my heartfelt thanks to those noble-hearted Christian white teachers of our youth, who have been and are still doing all they can for Negro education. But I do say any white teacher that thinks a colored man, because he is colored, should not associate with him as teacher in a colored school, or professor in a colored college, is not fit to teach the colored youth. And if I had the voice of thunder I would send it into every work-shop and every farm, into every village and hamlet, into every cottage and cabin where lives or works the black man, and tell him such men are not fit to educate our boys and girls. The old adage—*as is the teacher so is the school*—is a true one. If we would have cultivated in our youth that spirit of true manliness and dignity which is so desirable, we should have teachers whose life is lit up with the spirit of true manliness and dignity. If we would have developed in our boys and girls truthfulness of character, that truthfulness which elevates the character by the presence of two great master passions—a love of the intrinsic beauty, order and harmony of truth itself, and a love of the great author of truth, whose language in all nature and revelation is one solid unbroken line of truth—we must have teachers whose lives are characterized by truthfulness. For, how can a man whose life is a scene of hollow hypocrisy teach such a moral virtue as truthfulness of character? A teacher whose example belies his precepts, although he may every day repeat to his pupils the story of Ananias, although he may every day comment upon the command, “Thou shalt not bear false witness,” and although he may, with all the eloquence of a Beecher or a Spurgeon unfold the horrors of that lake of fire “where all lives have their part,” yet he cannot succeed in inspiring in his pupils a love of truth and a contempt for the shams of the pedant and the frauds of a trickster. Such teachers may produce philosophers, but they will be of that class who, encountering a great truth amidst the triumphs of their speculations, will seek to evade it. They may produce statesmen, but they will be of that type whose genius is bound to the ear of lust. The colored schools in the South, in common with all the schools of the country, need to be relieved from the baneful influence of “pop-cracker” politicians, and the corrupt, unprincipled demagogues, who see nothing in the great educational structure going up in this Southland grander than the glitter of ill-gotten gold or the display of usurped power. I would not fail to include a certain class of editors that oppose any and every measure for the dispersion of popular ignorance. They love darkness rather than light, because their deeds are evil.

We all, fellow-teachers, need to pray God to continue in our midst the work of Christian philanthropy; for the success of our schools in the South, as it has largely depended in the past, will continue to depend in the future, on the sympathy of such great and good philanthropists as the late Hon. Wm. E. Dodge, in honor of whom, all along the line towering spires glitter in the sunlight, and in honor of whom there are erected in the hearts of thousands of the sons of toil and poverty, monuments that are more lasting, monuments that will live on and on when the sculptured marble and bronze statues have crumbled into dust.

It is evident to every one that a very great drawback to the colored schools in the South is the great need of money. The colored people—although everywhere poverty-stricken as a race—yet have always shown a willingness to be taxed for the furtherance of their educational progress. But, as has already been intimated, they are taxed to their utmost power of endurance, and yet the means are wretchedly inadequate to the ends to be accomplished.

What shall we do with the question that presents itself? I hold that it is the duty of the general government to look after its best interests, and as it is pretty certain that its best interests lie in the direction of popular education, it should turn its eye that way. The Blair educational bill should be passed at once. Every Congressman in this great Republic owes it to himself, owes it to his constituency, owes it to the children of to-day, and to the unborn generations, to do all he can to bring to this land those incalculably rich blessings which that bill provides.

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## TO WHAT EXTENT SHOULD CONSERVATISM IN EDUCATION BE ENCOURAGED?

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BY ANNA J. COOPER.

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In the presence of this somewhat indefinite topic, the writer finds herself prepared to sympathize with the chorister of a certain kirk in Scotland. The venerable minister had given out the 987th hymn.

"There be not so many in the book," whispered the leader of the choir.

"Weel, sing as many as there be," returned the parson.

A few days ago we wrote to our worthy Secretary, asking what corner of this comprehensive subject he meant we should work up, and were not a little dismayed by a reply to the effect that we should "take as many as there be."

Conservatism in education—to what extent should it be encouraged? If conservatism mean traditionalism, a clinging to the matter and methods of the past, because they are the ways our fathers trod, we would answer, not at all!

Education is truly and profoundly a progressive science. Its matter is as limitless as space, as incomprehensible as the Infinite. To be forever tending towards and approximating to perfection, yet like the asymptote of the hyperbola, never finding it within our reach—to discern after ages of striving and conquering, of progress and triumphs, fields as vast and possibilities as inexhaustible, on—on—ever before us as when our eyes first began to comprehend this little earth—this is the destiny of man, and this is to be something like the scope and history of education.

In the presence of such a future, the past loses all its sacredness. There is nothing sacred but the ever-living, ever-learning mind. Men's systems and methods and hobbies and ruts may all dwindle into insignificance, when tried in the light of the one great end they should subserve.

Does such and such a system or theory promote the highest and best development—does it strengthen, cultivate, equip the mind? If not, root it up. It has no business to enumber the ground. The great demand of the mind is the cry which Francis Bacon sounded in the realm of philosophy—"Fruit," not foliage—practical results, and the best results in the shortest time!

We may have to tear up to-day what we planted and watered with tears yesterday; we may to-morrow have to revolutionize all our notions of to-day. It mat-

ters not. Conservatism is no virtue *per se*, nor is outward consistency. Only that which is looking towards the one great end, and is ever ready to modify means to suit that end, can stand the test and deserve to be encouraged.

You have doubtless found by this time that we are not conservatives in the strict, inflexible sense of the term. But the human mind is essentially the same, and there are certain grand fundamental principles underlying its development which are universal and unchanging. Hence the various systems of pedagogics among different nations and at different periods, possessing more or less value as they embody more or less perfectly the natural plan of the mind's growth. The oldest perhaps of which we have any trace, is that among the Hindoos; and so conservative is this people that their system, dating from remote antiquity, is still, with few or no changes, the plan pursued by the Brahmins of to-day. Their students were divided into the exoteric or outsiders, and the esoteric, who were initiated into the sacred inner-circle of thorough instruction. The highest place in their curriculum is given to the exposition of their religious books or Vedas, which are at the same time regarded as the source of all the sciences of jurisprudence, medicine, &c. They use the same text-books that were used in the far away dawn of civilization in this oldest of old countries. These text-books, including even the Sanskrit lexicons, are written in verse. Their methods are as old as their books. During five years the pupil can be only a hearer, not having permission to speak. He listens merely to the conversation of two teachers, and in worship is allowed only the language of gesture. No Brahmin is permitted to marry before he has completed his course of study, and this is almost the only thing in the system worth conserving, in my opinion.

To the Greeks, however, belong the honor of first raising pedagogics into a science; and Aristotle, in whom the culture of his teacher Plato, and of his teacher's teacher, Socrates, reached its summit, is the first systematic and scientific teacher. His voluminous writings comprise not only government, ethics, logic, natural history and philosophy, but the whole of pedagogics. After he had educated Alexander, he became the general instructor of young men in the Lyceum which the Athenians granted him for this purpose. In the forenoon he lectured on the sciences, ethics, politics, &c., and in the afternoons on practical subjects.

Instruction in the art of design was pretty general in the time of Plato; and Aristotle insists on its being practiced in order to cultivate the aesthetic senses. In teaching geometry the figures were drawn on a board or in the sand; the pupil was left in a great measure to independent thought, being required to seek and find for himself. Geography was taught in connection with geometry. Thales had already made use of geographic tablets on which countries were marked with considerable accuracy, though of course geographical knowledge among the Greeks was both limited and defective. Anaximander (about 570 B. C.) is said to have first described the circumference of the earth and sea, to have declared the earth to be spheroidal, and to have constructed a terrestrial globe. In learning arithmetic, the boys were made to distribute apples among themselves, or exchange places, or transpose letters, attempting the possible combinations, &c. Units were designated by certain letters, tens by accented or compound letters.

The modern systems of pedagogics owe perhaps more to Pestalozzi, who died near the first quarter of this century, than to any single educator. From him comes the modern idea of developing entirely from within or "leading out" the faculties of the child. His theory was that the youth should, in accordance with his natural development, be excited to purely independent activity and thus strengthened for an unbroken progress. The principles of form and magnitude were among the earliest taught, and he makes the square the foundation not only of intellectual but even of moral culture; "for," says Pestalozzi, "he who observes angles and lines correctly, will also learn to discern clearly and without confusion what is truth and what is error." His method being the synthetic or natural plan pursued by the mind itself in passing from the known and common ideas of life to the unknown or imperfectly known, from the simple and concrete to the abstract and general, must ever live, and, with greater or less modifications, underlie the systems of the future. For the progressive teacher, like the conservative reformer, will study the venerable monuments of the past, not as a servile copyist, nor yet as a carping egotist, but fairly and critically, culling out from the successful methods of the past what is of worth, because *natural* and *true*, and therefore eternal as the mind itself, and then remodelling and adapting that to the genius and requirements of his own age, creating when necessary new forces to cope with growing difficulties.

Now, it seems to me that the giant need of our day and country is to save time in preliminaries. We Americans are a fast people—we eat fast, talk fast, live

fast, and die fast. The Englishman says all our roads are remarkable for being cut at the corners. We take the diagonal at every crossing, and never have time to see who is behind us. Not only is this a national characteristic, but it belongs preëminently to the spirit of the age. This is the century of steam and electricity. Telegraph wires belt the globe, and thought travels abroad as rapidly as it flashes through the mind. Not only does the age, which seems almost to have annihilated time and space, call for rapidity in preliminaries, but the amount of work to be done imperatively demands it. We live in a very big and a very old world, much bigger and very much older than it was thought a few centuries ago. The Greeks and Romans, to whom the ocean meant the little Mediterranean, could afford to spend a dozen or more years on language and music. The schoolmen of the Middle Ages, to whom the world had been created in six literal days and only a few thousand years ago, could well spend their leisure days and months discussing how many angels could stand on the point of a needle. But unfortunately for us, if we like ease, geology has torn open the wrinkles in the pasty face of Mother Earth, and given us not a few hours before man to explore and study, but ages upon ages. The application of steam to machinery has opened up to the inquisitive the habitable and uninhabitable earth. The invention of printing has multiplied and accumulated books till the dismayed student cries out, "What may I leave out?" The introduction of diplomacy into affairs of State since the days of Louis XI, and the increasing influence of the common people on governments, have given the student of history not the mere list of kings and chronicle of wars which once confronted him, but an almost interminable though intensely interesting net-work of forces and counter forces, of intrigue, of philosophy, of economics and ethics, in short, of human nature in all its protean shapes. Now, what are we to do? What shall the next generation do?—for this mountain is continually increasing. Shall we graze placidly by the side of it and arrange for "Ignoramus" to be written on our tombstones when we die, or can we economize time at the other end of the course, so as to have some left at this end for attacking the monster?

It is not my purpose to try to work out this problem. I shall merely offer a few radical thoughts which may enable the teachers here to attack and discuss them pro and con. In the first place, I think there is too much time spent in learning to read. Our preliminary course is bungling and clumsy. The world is moving too fast for men to continue thinking at the rate of 200 words a minute, and writing at the rate of twenty-five words a minute; and I believe the day is not far distant when a system of short hand will be introduced into our common schools, and that our children will, at slight cost of time, be able to read phonography as easily as they read print, and to use it with the ease and rapidity of speech.

The modern languages might also be introduced into the common schools, that the child may learn to speak them while his ability for acquiring language is strong and vigorous. This is the time, too, to interest his omnivorous mind in the books and authors of standard English literature. How many choice gems of thought from our best authors might then be stored away with some easily portable reminiscences of the writers themselves! The rudiments of the natural sciences should also find their way into the common school if merely by oral instruction. The boy who broke a watch to pieces that he might see the "wheels go round," certainly has curiosity enough to pull to pieces a beetle or a lily to find the alimentary canal in the one, or the stamens and pistils in the other; and he should be taught to do it scientifically.

It is not possible for us, in the space allotted, to work out these few imperfect suggestions and show that they are not only desirable but practicable. All will admit that there is a great "push," so to speak, from the rear end of our education by reason of the ever-increasing amount of matter to be wrought upon. That early youth is the time for acquiring language, foreign as well as native, and the only time when a spoken language can be thoroughly mastered; and that some time can be gained for the rudimentary study of flowers, of animals, of our own bodies, and of minerals, by spending less time on diagrams and silent letters, is equally clear. In early youth the perceptive powers are alive and vigorous. The child wants to know into the meaning of things, and can then master without effort and by oral teaching what in later years would cost many a weary, sleepless night and painful day.

It is evident that these radical departures can be inaugurated only by thoroughly competent teachers from the very beginning of the child's career—teachers whose plan of work is not compassed within the lids of the text-books put in their hands, but such as shed around themselves such an atmosphere of culture and general intelligence, that their pupils seem to drink in as from a living fountain

a rich furnishing for the years to come. These results cannot be attained in a day—I am aware of that—nevertheless, we, as teachers, must be up and doing. We have given ourselves to this work, and it stands us in hand to make ourselves efficient for it. We must read—we must study human nature, we must study children's nature. Beware of ruts. Keep up with the times. Never be too much in love with a plan or theory to see clearly the real issue at stake, nor too conservative to be willing to change, modify, or abolish whenever it ceases to be useful. If the labor required is great, the grandeur of our work is greater. We are not working for bread. The value of our work is not measured in dollars and cents. We have the sublime task of setting in motion a train which shall roll onward through eternity—let us be sure it is started on the right track. Let us act well our part.

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### CLOSING ADDRESS OF THE PRESIDENT.

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The President said :

LADIES AND GENTLEMEN :—I acknowledge my inability to lecture you. But I ask you to let me make the closing remarks of our present session and say,—that knowledge is no longer the heritage of a few who have been most favored in this country for over two hundred years—the rare treasured possessions of the rich white man. It is no longer cloistered in the retired cell, book-bound in the well-stored library, or fire-guarded in the mystic laboratory of the experimentalist.

It moves to-day amongst the universal crowd, it stirs in the public places, breathes the smoky air of the blacksmith-shop, and cheers industrious poverty among workers of all grades. Wherever crowds of men are found (whether white or colored), there now is knowledge found—it tinctures the mass; therefore, we must work earnestly to keep ahead.

If the teachers who now throng the cities, towns and hamlets, hope to attain social and equal eminence during the existence of the present race cast, and enjoy that repute which lettered cultivation and philosophic distinction claim from the many, and which the accordant voice of ages has bestowed on this profession, we must rise as far higher in our accomplishments over those who have always considered themselves our superiors, as science has flown on her untiring wing while the last hundred years have rolled on. Let us teachers approach our labors in this spirit.

Far be it from me to underrate the true relation between the white and colored, but I feel sure that in order to be recognized by white people in any of the professions, we must be their superiors in them—at least their equals.

The road to greatness in our profession is indeed more difficult to climb now than heretofore. Science has attained a larger development, and knowledge has assumed more multifarious shapes. But if the path to cminence be more thorny than in days gone by ; if the height be greater, the way more crowded, the din of competition louder and more overwhelming ; if talents which in times now past might have justified the secure hope of quitting the shades of obscurity ; and grasping the attractive fruits of world-wide glory can now but rarely conduct to more than limited popularity and success ; if it be almost too late to be ambitious of the highest and most alluring prizes ; yet our profession has never at any time offered to so many the opportunity of passing through a career of exalted usefulness, and of achieving that highest glory and distinction of which worldly fame is but a symbol.

Therefore, be encouraged ; return to your work with a determination to reach the highest round in the ladder of your profession, and to return to our next meeting to make it even a greater success than this has been.

CLEAR.

CORRECT.

CONCISE.

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